

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDEN

“JEG ER DEN GODE HYRDE.” — Joh. 10. 11.

Den som tror paa ham,
bliver ikke den som
ikke tror, de dømt,
fordi han har troet
paa Guds e Søn

Haugen Rev. A. K. R. 13

18de aargang.

Winnipeg, Manitoba, Første Nr. i April, 1942

Nr. 7

JESUS KRISTI VÆLDIGE KRAFT

Ef. 1, 15—23.

Det er Jesu opstandelse vi feirer i Paasken. “Han er opstanden! Store bud. Min Gud er en forsonet Gud, Min himmel er nu aaben.” Det er ham som Gud opvakte fra de døde og satte ved sin høire haand i himmelen over enhver magt og myndighet og vælde og herredome og ethvert navn som nævnes, ikke bare i denne verden, men ogsaa i den tilkommende, og han la alt under hans fødder og gav ham som hoved over alle ting i menigheten.

Hvilken vældig kraft og myndighet har ikke han faat, hvis opstandelse vi feirer idag. Derfor stod han nogle dage senere i kredsen av de elleve mænd fra Galilæa og sa til dem: Mig er given al magt i himmelen og paa jorden. Til Jesus er al denne magt og myndighet given, fordi han var lydig indtil døden, ja korsets død. Derfor har og Gud høit ophøiet ham og givet ham det navn som er over alt navn, saa at i Jesu navn skal hvert knæ bøie sig, deres som er i himmelen og paa jorden og under jorden, og hver tunge bekjende, at Jesus Kristus er Herre til Gud Faders ære.

Kjender du den opstandnes kraft? Han er jo opstandelsen og livet. Han er sterkere end døden. Det er derfor ikke med Jesus som med andre kjendte mænd fra fortiden. Med dem er det gaat som naar en sten kastes i vandet. Der danner sig bølgeringer først store og kjendelige, men efter hvert som de fjerner sig fra det sted hvor stenen faldt, blir de mindre og mindre, indtil de tilslut glider over i den blanke flate og hvert spor av den slettes ud. Slik er det med fortidens store mænd. Eftervirkningerne av deres livsværk taper sig litt efter litt, til ingen lenger kan sanse den. Hvem kjender sig nu paavirket av Jesu berømte samtidige, Keiser Augustus, hvis magtbud en hel verden lystret? Forlængst er han hensmudret og hans livsværk henveiret.

Med Jesus er det omvendt. Aandsbølgerne fra ham har øket og øket i aarhundredernes løp. Ti hvad han levte og virket indtil døden paa Golgatha var kun det store forspil til hvad han siden som den opstandne og herliggjorte frelser skulde begynde. Han var død, men se han lever! Slegt har fulgt paa slegt i uavbrutt rækkfølge, men Jesus har levte med hver slegt. Ikke som et minde der blegner, men som den der har et evig livs kraft. Han har overlevet alle og altid været som den nye friske vaar i hver kommende slegt.

Ogsaa vi kjender den opstandnes kraft. I alle himmelegne, paa alle tungemaal hyldes han idag av millioner som løfter frelsens kalk og forkynder hans navn. Ogsaa hos os gjenlyder det av frelstes jubel. Sannelig han lever midt iblandt os. Har du set ham? Er du med blandt dem som med stor glæde “løper” for at forkynde hans opstandelse?

“Paaske morgen slukker sorgen, slukker sorgen til evig tid.” Jesus har seiret over alle onde magter. Den sidste fiende er døden. Ogsaa den er overvunden. Jesu tomme grav fortæller os, at gravens magt er brutt.

“Nu ligger graven
Midt i Guds haven
I Jesu vold”



“Og naar han har fundet det, legger han det paa sine skuldrer med glæde.” Lukas 15:5.

BISKOPPERNES AVSKEDSBREVE.

“Den norske Kirkes Biskopper vilde være utro mod sit Kald, om de fortsatte at medvirke i en Administration som paa denne Vis uden Spor av kirkelig Grund krænker Menigheden og endog lægger Uret til Vold. Derfor melder jeg herved, at jeg nedlægger Bestyrelsen av mit Embede. Det vil si: Hvad Staten har overdrat mig, leverer jeg fra mig. Den aandelige Gjerning som er git mig ved Ordinationen ved Herrens Alter, er fremdeles min med Gud og med rette. At være Ordets Forkynder, Menighedens Tilsynsmand og Presternes Sjælesørger er og blir mit Kald. Jeg vil fremdeles røgte dette saa langt som det er mulig for en ikke Embedsmand. Men at fortsætte det administrative Samvirke med en Stat som øver Vold mod Kirken, vilde være at svigte det aller helligste. Med Luther har vi forsøgt at være tjenstlig loyale mod Øvrigheden saa langt Ord og Bud tillod det. Men som det kom for Luther, saa kommer det ogsaa for os det Øieblik, at vi maa følge vor Overbevisning og hævde Kirkens Ret mod Statens Uret. Statsformer kan veksle, men med sin Kirkefader ved Kirken, at imod det som Luther kaldte Tyranniet, staar Gud selv i sit Ord og med sin Aands Magt. Ve os om vi ikke her adlød Gud mere end Mennesker.”

Døden har mistet sin brodd, dens gru er blit ombyttet med lys glæde. “Jeg har lyst til at fare herfra og være med Kristus, ti dette er meget, meget bedre.” Saa døden ikke lenger er den store fiende, men den gode ven, der gjør os den største vennetjeneste av alle, saa vi ved den ikke mister alt, men tvertimod vinder alt, saa det blir døden, som kroner alle vore skjønneste haap og længsler. Sannelig døden har mistet sin brodd, dødsriket sin seier!

Har du set et menneske som tror paa Jesus død? Du vil aldrig glemme det. Jeg kunde fortælle om mange hvis gang over døds floden var som et triumftog. Jeg mindes en gammel mand paa hans smertes leie. Over hans seng hang billedet av den korsfæstede. I dødens stund løftet han sine avmægtige hender og med sit bristende blik fæstet paa det kjære billede udbrød han: “aa, du velsig-

nede Jesus.” Og saa sov han hen med himmelens klarhet over de døende træk.

Jeg mindes en ung kvinde. Smilende lot hun blikket gli fra den ene til den anden i den kreds av kjære som omgav hende, og det var som stemmen endnu engang fik noget av sin gamle klang da hun glad utbrød: “Hils alle mine kjære og sig: Nu gaar jeg til Gud. Nu begynder jeg først at leve.” Smilet laa om hendes læber længe efter at hjertet hadde hørt op at slaa.

Ja Gud være lovet. Med døden vi livet begynder.

“Herrens venner ingensinde Mødes skal for sidste gang Naar til avsked taarer rinde Dette ord har liflig klang, Sees vi ikke mer hernede Under dette stjernetag, Hisset i Vorherres glæde

PAASKEHYMNE

Tone: “Jesus, dine dybe vunder.”

Se et tog som stille skrider
I den mørke, dystre natt.
Ser du Mesteren som lider?
Døden har ham stevne satt.
Hver en venn av sorg er stum.
Jesus føler angsten grum.
Ingen kan ham byrden lette.
Kun han selv maa bære dette.

Lydig ligger lammet lenket.
Lidelsernes maal er fullt.
Blodet er paa korset stenket.
Verdens uret nu er skjult.
Faderen kan skue ned
Uten minste bitterhet.
Dommen som vi skulde lide,
Jesus tok paa sig i tide.

Har du nu vel grunn aa klage
Over uretferdighet?
Endt er dine trældomsdage.
Jesus med din byrde slet.
Skylden som du hopet op,
Kom paa Jesu rene krop.
All din synd og din vanære,
Maatte han paa korset bære.

Han ei stiller mer til skue,
Byrden som han for dig bar.
Du behøver ei aa grue,
han den bort fra jorden tar.
Den blev gjemt i mørke grav.
Fri er baade høi og lav
Som i tro for ham sig bøier.
Naadens Gud vor sjel ophøier.

Tone: “Naglet til et kors.
Gravens fælhet har han mildnet.
Dødens kulde har han ildnet.
Livets gaate har han løst.
Guddomskraften den kan sprengre
Alt som vil for livet stenge.
Jesu seier er vaar trøst.

Tone: “Du som gaar ud fra den
levende Gud.”
Menneskeslegt som til døden var
dømt,
Jesus dig redningen brakte.
Paaskedags-morgen han kaller
dig ømt,
Kongen som himlen opvakte.
Seirende staar han i morgengry.
Seirende møter han dig i sky.

Bort da all tyngsel som trykker
dig ned.
Jesus din venn er opstanden.
Gled dig, du synder, han giver dig
fred,
Merket hans fikk du paa panden.
Skrevet med ildskrift det altid
staar:
Golgata-verket det ei forgaar.

Magnus Steiestol,
Luther Seminar, Saskatoon, Sask.

Møder vi paa Herrens dag.”

Men ikke bare i evigheten skal vi leve med Kristus. Vi sheten om at Jesus har seiret over døden skal ogsaa gi os frimodighet i dette liv til at leve et sterkt, seierrikt liv. Disciplene fik en ukuelig frimodighet efter Jesu opstandelse. Ogsaa os vil Jesus gi livsmot og kraft til at leve livet ret. Selv den feige, fornegtende Peter blev staalsat. Jesus har ogsaa idag bud til dem, som har opgit at tro paa kraft og seier, fordi de saa ofte har mærket nederlag og fald. Men hør idag at din frelse lever, og at GUDS VÆLDIGE KRAFT som kunde vække Jesus op av graven er like magtig til at gi dig seier og kraft i fristelse. Vær frimodig og sterk og ta imod de levende seirende frelser. Lad os alle staa op og leve vaarens spirende liv i Jesu samfund med livets haap over tid og evighet. Amen.

A. J. Bergsaker.

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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Box 55, Ryley, Alberta.

Published semi-monthly. Subscription price:
One copy, one year 50 Cents.

All communications that concern the editorial department, and news items, should be sent to the Editor.

All money for the paper, and change of address, kindly send to

Mr. Josef B. Haave,
Phone 98 704
Luther Seminary, Saskatoon, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by
THE CHRISTIAN PRESS, LIMITED
Winnipeg, Man.

En gledelig Paaskehøitid tilønskes Hyrdens lesekrets.

Paa forsiden av Hyrden findes to billeder. Først overhyrden, den Herre Jesus Kristus som søker det tapte faar, og bringer det hjem til faarestien. Slik søker han i sin ubregensede kjerlighet hver eneste syndersom vandrer i syndens vildnis.

Saa har vi et ord billede. De norske bipsers avskedsbrev lyder som en del av apostlernes gjerninger. Igjennem hele brevet er der en gjenklang av apostelen Peters myndige ord: "Man skal adlyde Gud mere end mennesker." Slik staar ogsaa Norges kirke i prøvelsens time. Dette minder os om en røst fra troens kamp i svundne tider. Denne kaarne herrens tjener sa:

"Thi det er hverken raadelig eller sikkert at gjøre noget mot sin samvittighet. Her staar jeg: kan ikke andet, Gud hjelpe mig. Amen."

Men tankebilledet stanser ikke her. Det løftes mot den solklede strand—evighets stranden—hvor vi skimmer den store hvite flok som er reddet ut av den store trengsel. Vi minnes Brorsons kjendte ord:

"Der holder de nu kirkegang
Men uophørlig jubelklang.
I høie kor, hvor Gud han bor,
Blandt alle engles sang."

Det hele varsler om hvad fremtidens krav for de troende kan bli. Det gjelder at legge alt i Guds varetegt, og bygge paa en grundvold som ikke svikter i prøvelsens time. Grundvolden er Jesus Kristus og ham korsfestet. En opstanden, levende, seirende frelser. —V.

NAADENS HJEM

Mel.: Rind nu op i Jesu Navn.

Naadens hjem har sikker Havn
Der jeg kan faa kaste anker.
Hvor jeg hen i verden vanker,
Priset vere Herrens Navn.
O hvor stort for en uverdige
Er det dyrebare hjem!
Jesu gjør mig reiseferdig
Til at flytte til dig hen.

O mit dyrebare hjem
Som jeg ikke bygget haver,
Det er store unders gaver
Av den allerbedste Ven
Hvorhen skulde jeg vel ile
Ellers udi ørken hen?
Men nu har jeg alders hvile
I det dyrebare hjem.

Er det ikke gode kaar
Gud vor Faders gjest at vere?
Om vi her maa trengsel bere,
Det dog snart en ende faar.
Alting tjener dem til gode
Som i sandhed elsker Gud
Mere tro og vel tilmode
Passer bedst for lammets brud.

Nu jeg har det aabent sagt
Om et hjem foruden lige.
Og jeg vil til alle sige:
Hav derpaa al eders agt!
Søg til hjemmet nu at komme
Gamle, unge, kvinder, mend!
Thi naar naadens tid er omme
Da er døren lukket igjen.
Bersvend Anderson
Januar, 1895.

En Gribende Stund udenfor Trondheims Domkirke

Hyrdens lesekrets er vel kjendt med det som hendte da politiet hindret folket at komme ind i Domkirken da Domprost Fjelbu skulde tale den første Februar 1942. Det følgende stod skrevet i Decorah Posten:

En tilstedeværende fortæller.

En av dem som var tilstede udenfor Kirken har i følgende enkle Ord skildret hvad som hændte:

"Det var ingen tilfældig Sammenstimling av Mennesker udenfor Kirken. Det var tusenvis av kristne som var mødt frem og som sammen med alle Trondheims Prester stod udenfor Kirken, hindret av Politiet i at komme ind i Guds Hus for at lytte til Gudstjenesten og delta i Altergangen.

Trods vi ikke slap ind i Kirken, gjennomlevet vi imidlertid en av de merkeligste Halvtimer i vort Liv. Og vi skal aldrig glemme. Den Halvtimen vil for alltid forbli et helligt Minde fra denne alvorlige Tid vi nu gjennomlever.

Vi frøs, men vi kunde alligevel ikke forlade Stedet. Vi maatte paa en eller anden Maade finde Udtryk for hvad vi følte. Vi hverken skreg eller skraalte som almindelige Demonstranter. Vi stod ganske stille.

Saa pludselig hørte jeg fra Østsiden av den store Plads en ukjendt Stemme som begynte at synge Luthers gamle Hymne. Vi blottet alle vore Hoder og stemte i:

"Vor Gud han er saa fast en Borg

— — —
Stor Magt og arge List
han bruger mod os visst.
Paa Jord er ei hans Lige."

Mens vi stod der Ansigt til Ansigt med uniformert Politi, lød den gamle Sang, baaret som den var av tusenvis av Stemmer, stoltere og mægtigere end jeg nogen Gang har hørt den.

Efterpaa sang vi Blix' gamle Fædrelandssalme "Gud signe Norigs Land" og endelig Bjørnsens "Ja, vi elsker."

Det var alt.
Ingen sa et Ord.

Jeg stod næsten fremst i Menneskemængden, og ved Siden av mig stod nogen Piger i 15—20 Aars Alderen. Da jeg saa paa dem, saa jeg at de graat. Vi hadde alle Vanskeligheder med at holde Taarerne tilbage.

Da Biskop Støren kom ud av Kirken og bad Menneskemængden om at forlade Pladsen uden at la det komme til Uroligheder, gjorde vi det."

Opriktighet

er en meget viktig bestanddel av en kristens karakter. Ja han maa ha en likefrem lidenskapelig trang til sannhet. Og han vil da bli ledet langs en vei hvor han vil bli fri for alt som heter personlige fordringer, nærtagenhet, aandelig og legemlig lathet.

En kristens guddomelige opgave er den som er antydning av Kristus selv i disse ordene: Mit mat er aa gjøre Hans vilje som har sendt mig. Kristus vil kunne ta bolig i oss — slik at det merkes baade innad og utad i samme grad som vi er opriktige i vaar overgivelse til Ham. Fra Hans side er der ingen grenser.

—John Maillard.

Vor kjere mor, Mrs. Kari Paulgaard døde den 27de Januar 1942. Hun naade en alder av over otteti aar. Hun var lenge syk, og ofte i store smerter. Hun kunde alligevel sige at hun vilde ikke ha veret disse prøvsomme stunder foruten. Hun satte hele sin tillid til frelseren.

Følgende er citeret fra et brev jeg fik fra mor for hun døde. Hun skriver: "Jeg ber for mig selv og for alle mine og folk utover jordens krets. — Det gjør ingen forskjell hvordan du møter ham—kun at du som en fortapt syndar har fundet livet i hans navn." Vi er ti søskende. Maatte ikke livets travelhet hindre os saa vi ikke faar tid til at lese og bede. Maatte vor elskedes mors liv og bønner gaa i opfyldelse. Snart skal den evige morgen løfte det taarevaate slør. Hist i det fredfulde rige ingen blir syk eller dør.

Mrs. H. Paulgaard,
Rosenheim, Alta.

From Camrose Lutheran College.

February has been a busy month around the college. In addition to the regular work there have been several additional activities.

The students' council mid-term election has taken place and the following were elected:

President, Paul Rolseth; Vice-President, Harold Aasen; Secretary Treasurer, Norman Anderson; President of the Aurora, Beatrice Link; Vice-President of the Aurora, Gladys Olson; Editor, Philip Carry; Sports Director, Leonard Berg; Music Director, Robert Thunell.

The Christian Service also had its mid-term election with the following results:

President, Sig Peterson; Secretary Treasurer, Mary Ruth Erickson; Vice President, Jack Law; Program Committee, Osborne Olsen, Irene Ness, Genon Theroux, Arthur Nelson.

The students have decided to publish a Year Book again this year and a few days ago the following officials were elected: Editor, Paul Rolseth; Assistant Editor, Ruth Steele; Biographers: Joan Henderson, Stella Hafso, Harold Aasen; Sports Editor, Leonard Berg; Advertising Manager, Norman Anderson; Business Manager, Leslie Peterson; Social Editor, Beatrice Link; Religion Editor, Osborne Olson; Humor Editor, Phillip Carry.

—E. M. Bergh.

Greetings to all Hyrden subscribers and especially to those who upon looking at their address label find that their conscience begins to trouble them for fifty cents. Today a special greeting to you from A. K. Field of Parkside, Sask., who drove 150 miles in to Saskatoon to see why he had not received the last issues of "The Shepherd." He tells me to advise you people not to let this matter go any farther, because it becomes expensive both to the pocket-book and to your life. To be perfectly safe Mr. Field was able to get the District President to come with him to the Seminary. So let me advise you each one to take a look at your address label and see when your paper runs out, and don't get into the trouble Mr. Field did. No doubt he had other business in Saskatoon, but he took the trouble to come right up with his renewal for a whole four years, at a time. Most of the renewals are now coming in in two year payments. It helps so much when there are only half as many changes to make.

What should we do Mr. Field with a town in northern Alberta where twenty-one subscribers are overdue? Should they be referred to Mark 9: 19 where the Shepherd himself asks How long shall I suffer you? The ax has laid at the tree twice now, but someone has pleaded, give them a little longer perhaps the will renew before it is a whole year overdue and send for two or three years. Time is short.

—Josef B. Haave.

Pastor L. M. Hanson of Valhalla Centre, Alberta has accepted a call to Leroy, Saskatchewan. Pastor Hanson succeeds Pastor R. O. Thorpe who died some time ago.

Dr. Iver Iversen.

Mr. John R. Groettum, senior at Luther Seminary, St. Paul, Minn. has accepted call to Central Lutheran Church, Moose Jaw, Sask. Mr. Groettum succeeds Rev. V. A. Jensen now of Norway, Kansas.

Candidate Marvin E. Arneson of Canby, Minnesota has accepted call to the Medicine Hat, Alta parish. Mr. Arneson succeeds Rev. E. O. Walker now at Crooked River, Sask.

Iver Iversen.

The Prince Albert Circuit convenes for its Spring convention in Concordia Lutheran Church, Ordale—Parkside parish, April 17—19. Convention text: Luke 12:31-41.

Friday 2:00 P.M. Opening Sermon, Norwegian, Rev. J. S. Stolee. 8:00 P. M. English Sermon, Rev. E. O. Walker.

Bible Course at Birch Hills

At the close of the Sunday School Teachers' Institute held at Birch Hills, February 21-22 the mid-winter Bible course of the Prince Albert Circuit opened and continued until March 8th.

The pastors of the circuit, including P. Lerseth, Birch Hills, E. O. Walker, Crooked River, T. J. Dahle, Prince Albert, J. A. Korshavn Weldon, J. S. Stolee, Fairy Glen, and J. Precht, North Battleford, served as instructors.

Together with the classes in Personal Evangelism, Bible Doctrine, Courtship Engagement and Marriage, and Church History, were studies in Mark, 1. John, James and Nehemiah.

Besides the privilege of attending the classes we had opportunity each evening to hear the Word expounded by evangelist Knut Heggstad. 1. Cor. 1:18.

It was a joy to see souls submitting to God as penitent sinners at the foot of the cross. What God has begun, He will perfect.

The enrolment reached the high mark of 21. Here are the names: Tannis and Kaari Hesje, Geneva Fossum, Crooked River; Dagmar Kvalnes, Star City, Phyllis, Alice, Donald Hanson, Kinistino, Gunnar Saxhaug, Weldon, Knut Graupe, Thelma Grambo, Alice Stalwick, Domremy, Adeline and May Dragseth, Orvel Sundbo, Brancepeth, Helen and Harriette Hagen, Milfred Nelson, Hagen, Mrs. Olson, Birch Hills, Mildred Anderson, Edna Berstad, Fairy Glen.

The closing session on Sunday March 8th, were well attended. The sermon, bases on Rev. 2:1-7 was given by Rev. J. S. Stolee. The afternoon and evening messages by Rev. Dahle and Rev. Korshavn, and evangelist K. Heggstad.

The Bible School choir directed by Rev. Korshavn sang at the sessions.

Many were the blessings we enjoyed through the study of God's Word, and fellowship with the saints.

May these courses continue with ever increasing blessing to the Glory of God.

—D. C. Kvalnes.

Saturday 11:00 A. M. Introduction to the text. Rev. J. A. Korshavn. 2:00 P. M. Business meeting and discussion of text. 8:00 P. M. English Sermon, Rev. J. T. Dahle.

Sunday 11:00 A. M. Norwegian sermon, Rev. Peder Lerseth. 2:00 P. M. Discussion of text. 8:00 P. M. English Sermon, Rev. John Precht.

—J. A. Korshavn.

Here is a quotation from a letter received by Pastor B. O. Lokensgard, Saskatoon: "The choir of the Saskatchewan Lutheran Bible Institute visited this parish for the second time in about a month when they sang at Hanley on Sunday afternoon, March 15. It was a splendid program. This choir of 40 voices under the able direction of Rev. G. Evenson deserves mention among the many better known school choirs throughout our church. It is an inspiration to listen to them. All their numbers are rendered a capella. On their visit to Saskatoon they sang to an audience of three hundred people."

RESURRECTION PROOF

Grayce Ferbitz Knudson

I am glad that Peter was not afraid
To enter the tomb where our Lord
was laid,
That he saw the napkin that had
caressed
Our dear Lord's head where the
thorns had pressed
And noted the linen that wrapped
Him round
Folded, unstained by the sword's
deep wound;
I am glad that he looked and made
complete
The story, half told, on Jerusalem's
street
Of a sealed tomb that opened wide;
I am glad that Peter stepped inside.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in April, 1942

We wish to bring to the readers of Hyrden our best wishes for God's blessing this Eastertide. We are living in times of change. It is good to know that we have a changeless Saviour. One who has triumphed over sin and death, and ever lives to bring sunshine and eternal blessing into human hearts and lives. A blessed Easter in Jesus' Name! —V.

AN EASTER MEDITATION

by Clemens M. Granskou

I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live (John 11:25).

Night brooded over Calvary. A death silence hung like a thick fog over the sacred precincts of the holy city. Jerusalem, which before had been a pandemonium of confusion and turmoil, sank back at last into an exasperating silence. The night was like all other nights. The eternal sameness merely intensified the feeling of loneliness. The faint forms of three crosses, dimly silhouetted against the black night, added to the pain of the calm and peaceful night.

To those who hated Jesus the stillness of the night was no less disconcerting. They had accused Him before Pilate. They had followed Him to the place of skulls. They had heard His death-cry, "Father forgive." That cry had pierced to their very hearts. But now they were through with this "pest." Now His disturbing voice was forever silenced. But were they so secure? The efforts made to seal the tomb belie their smugness.

The morning came; an endless day of waiting passed; another night of exasperating silence. Everything was the same, nothing had changed and nothing was expected.

Day dawned—the first day of the week. The fear-filled disciples, who had crept away somewhere in Jerusalem, were suddenly awakened to a new reality. The news spread rapidly throughout the city. Peter and John had found the tomb empty—Mary had seen Jesus in the garden—Jesus had revealed Himself to the disciples in the upper room—the two companions on the way to Emmaus had walked and talked with Him—Thomas had felt of His hands and believed. An assurance of victory replaced a spirit of disillusionment and despair. The transformation which took place is established by the issues of life. The kingdom of God is founded on nothing less than a living Christ.

The story of the resurrection is not told after the fashion of those who are concerned about putting down minute figures for public consumption. An atmosphere of wonder glows through the record. One presence moves among men tremendous in His new reality. Just what had happened in all its details the disciples could not tell. One thing they knew—they had seen the Christ.

The message of Easter is that Jesus can never be buried or blotted out of life. He is the most persistent and disturbing fact of human history. He makes new demands upon us. He is driving us to decisions with His wounded hands. We cannot lightly turn His demands aside. He demands a choice between love and hate, between purity and lust, between sacrifice and selfishness, between giving and greedy grasping covetousness. The living Christ will not leave us alone. And so—the only thing which matters for us is—are we willing to let Him take possession?

EASTER IS THE ANSWER

Out of the ages comes the voice of Christ, speaking as ever to the hearts of men and commanding their attention. Of each new generation He makes the same demand: Surrender to me your all. He claims our hearts, our ideals, our talents, our abilities, our possessions. He promises in return wondrous gifts: forgiveness of sins, eternal life, peace and joy in conscience, rich living, fellowship with God. Each new generation asks: Dare we believe He can do so much? Easter is a part of the answer. That glorious event vindicates His every claim. We may follow Him. He is the Way, the Truth, the Life.

The heart of every man is a great battlefield. Powers that tear men down and seek to drag them in the mire and filth of earth are locked in combat with other forces that seek to raise them up to the light and air of heaven. In the midst of the struggle comes the question: Can the Life that is hid in God conquer? Must we not sooner or later yield? Easter is again the answer. Christ arose. The forces of sin had done their worst, yet He rose victorious over them. This is our pledge of victory. We stand firm. We do not yield. Victory is possible.

In almost every home there is at least one vacant chair. No day passes but the ranks open up, some man or woman drops out, and the ranks are closed once more. In every age the ablest minds of men have sought to follow these dear ones. Where have they gone? Dare we hope to see them again? No answer was ever sure until God spoke in Easter. But here are dispelled uncertainty, speculation, vague hope, and obscure philosophy. Christ lives. "Because I live, ye shall live also."

We come to Easter again. We hope to leave it a little more sure in our faith, a little more complete in our surrender to Him. We expect to gain new zeal in combating the sin of our own hearts. We will face even the ultimate separation with more of confidence, of faith, and of hope.

—Lawrence M. Stavig.

What Does Easter Mean to You?

What does Easter mean to you? Stately church with cushioned pew, Where, Lenten season gone at last And days of self-denial past, Richly-clad, devoted throngs Of worshippers unite in songs Of praise in lily-scented air? Is this what makes your Easter fair?

Does it mean the end of winter's reign, Bright skies and welcome warmth again, Singing of birds, budding of trees, Sweet spring odors on the breeze From daffodil and crocus bed And balsam branches overhead? Sad is the world and cold and gray, If this is all of Easter Day.

But if this blessed season brings A firmer faith in holy things; Assurance of a living Lord; A strengthening of the living chord Of love that binds us to the life to come

Where loved ones wait us in the heavenly home; No pain or loss can e'er efface the bliss, Dear friend, of Easter when it means all this.

—May Ricker Conrad.

BURIED HOPES

I've buried some hopes in a little vale, Hid from the eyes of men. A cross marks each grave—and I know that some day My hopes shall all rise again.

Some hopes were little, some full-grown; With tears I laid them away. The cross at the head is the cross of God's will — Did I find it hard to obey?...

When Christ shall return—in "a little while"— They shall live again in His love, Transfigured, fulfilled, every promise redeemed, In the realms of bliss above.

—Olive Hanson.

Dr. James Moffatt, says, "You and I are not like a group of men upon a lonely moor, kneeling down to prevent a little spot of fire being blown out by the great winds of the world. The Christian Church is not nervously engaged in trying to prevent the extinction of Christianity; it is in far wiser hands than ours, as it has always been. What you and I have to do is to keep in touch with that fire. The fire will always burn."

LENT 1942

Again we follow Thy footsteps, Lord, To dark Getsemane.

In spirit we hear the pleading word: "Watch ye awhile with me."

In the shadows of the garden, Lord Thy soul in agony.

Burst forth thy prayer of anguish, Lord:

"Let this cup pass from me."

Thy bleeding footsteps we follow, Lord,

Into the judgment hall. Where Thy accusers with one accord And filled with hatred all.

Up the cruel path to Calvary With penitent hearts we go To marvel at the mystery That God could love us so.

With humbled spirit we lift our eyes To Him who for us died. The pure, eternal sacrifice, Of Christ the crucified.

O. A. Broughton.

Remember Norway in Prayer!

March 16, 1942.

Dear Pastor:-

The bishops, ministers and school teachers in Norway have resigned. They refuse to harm the little ones entrusted to their care by wrong teachings. They refuse to rob Christians of their faith in Jesus Christ as Lord and Master. All honor to these heroic men and women!

What can we do? What shall we do? We who hail these heroes in this Day of Wrath!

We call upon all praying Christian leaders everywhere to set aside the fateful day of April 9 as a day of repentance and prayer. First, let us ask forgiveness for omitting to do good to others when we felt impelled to do so. Then, let us ask God to guide the destinies of these Christians in Norway such that Satan shall be defeated and that God's Kingdom may come with peace and prosperity to a land now despoiled by cruel oppressors. Such a spiritual exercise will not only bring untold blessings to our brothers and sisters in Norway — but we will be made clean by the Word of Jesus in its powerful ministrations by the Holy Spirit.

Tell the good news abroad that Jesus will save the people of Norway now as always.

Yours for the suffering,

O. INGULDSTAD,
Executive Secretary Norwegian Relief Inc., Chicago, Ill.

YOU LIVE AS IF JESUS WERE DEAD

Oscar C. Hanson

Daddy, do you really believe Jesus is living? Do you really believe He is here in our house now?"

"Why, yes, Marjorie. Of course."

"But, Daddy, it seems to me we would talk to Him and we would let Him talk to us, Daddy, you never read the Bible and pray in our home. Betty's daddy always reads the Bible at the supper table. But at our house we really live as if Jesus were dead."

Her square-shouldered daddy hung his head in shame as Marjorie spoke those convicting words. Three years in Sunday School had led the little girl to see that there was something lacking in her home. The Easter story had made the living Jesus very real to her. She loved her daddy but was becoming afraid that he didn't love Jesus.

"You live as if Jesus were dead."

You live as if there were no Easter. I am afraid that that is true with many people. The lives and the words of many proclaim to the world that Jesus is still dead in the tomb. There seems to be no consciousness of His living presence. He is no reality in their living and thinking. At best He is only a memory of a past existence. He is not a living Friend, Lord and Saviour constantly in their presence now.

Jesus lives! The tomb is empty! This means that you and I know that His death atoned for our sins, that our sins are washed away in His blood. If Christ were still dead, we would forever be in our sins. "And if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17). "Who was delivered for our offenses and was raised again for our justification" (Romans 4:25). Jesus lives! He accomplished our redemption. He is the God-man who gave His blood for our sins. The empty tomb is God's seal of approval on the finished work of Christ on the cross to save the people from their sins.

Do you live as if Jesus were dead? Are you still in your sins as if Jesus were still in the tomb? Jesus lives today. Therefore I am free from the guilt and burden of sin. "When we were enemies, we were reconciled to God by the death of His Son" (Romans 5:10). Friends, if your sins are not forgiven, you are living as if there were no Easter. Come now and receive the cleansing power of the blood of the Savior. Then with your sins blotted out, you live free and redeemed. Then you have eternal life, for "He that believeth on the Son of God hath everlasting life." Then there is Easter in your soul. Then life is yours. Then you live beneath the empty cross of Jesus in the shadow of the empty tomb. To you, then, Easter means the forgiveness of all your sins. "It is finished!" "Jesus lives!"

"What does it mean to you, Jimmy, that Jesus lives?" asked Mrs. Peterson in Sunday School class on Easter morning. With a beaming face, Jimmy replied, "Before I close my eyes in sleep, I say, 'Good night, Jesus. Watch over me this night.' In the morning I open my eyes to see Jesus. There He is by my bed. Then I say, 'Good morning, Jesus. Take care of me today.' Jesus is always with me. He plays with me. He talks with me. He always sees me. Jesus is right here in class with us this morning." Jimmy's experience should be yours and mine if we truly believe in Easter.

Do my friends know by my life that Jesus is living in my heart? God forbid that we should live as if Jesus were dead.

EASTER.

"Why seek ye the living among the dead? He is not here, but is risen." Luke 24:5, 6.

Lift up your heads, ye sorrowing ones
And be ye glad of heart,
For Calvary and Easter Day—
Earth's saddest day and gladdest day—
Were just one day apart."

OUR CRADLE ROLL.

Dear Co-Workers in Christ:

The influence of the child has been a large factor in shaping human life. The band of tender love which the Creator made between the babe and its parents has ennobled the character of the father and brought out in the mother the noblest quality of womanhood. It has led many a parent who never prayed for himself to pray for his child.

In this time and age—with war raging in almost every country—we wonder what the future holds for our young people and babies. Surely, if there ever was a time when the child needed the prayer and guidance of christian parents, and a contact with the Church, it is today.

Our Cradle Roll Department provides one such contact. Through it (1) the child is prayed for, (2) the Alaska Mission is remembered, and (3) the church Budget is supported. Another purpose is to enroll the children who are too young to attend the Sunday School, thus placing around them the fostering care of the church. Christ said, "Make disciples of all nations, baptizing them and teaching them to observe all things." Our training should begin with the small child. If a small boy has a knife in his hand, the mother does not wait until she can make the child understand the danger of this object, but takes it away before he hurts himself. The Cradle Roll idea is that the child should never know nor remember the time when it did not belong to the church and its Heavenly Father.

'Tis true, the child does not understand during this period, but it does feel, and christian influences minister to its soul as quietly and gently as dew refreshes the grass.

It may sometimes seem to you, Cradle Roll secretaries, that your work is a difficult and almost useless undertaking: the child is unresponsive, the home equally so, but the Lord can do much with seemingly hopeless material. He can change his Simons into Peters, and his Sauls into Pauls. He has promised to give growth where we plant and water. He will not forget. Do you still think your work is in vain? Won't you, each secretary, try to respond to your God-given task and do your own bit? Let us not grow weary in this labor. We shall reap in time.

We mothers must carry the main burden in this work. But we have such lovely material to work on our own loved ones; and we have such precious promises to rely on, the Master's own; and we have a full fountain from which to draw strength, the mighty Lord Himself. So within the sphere of each ones opportunity, in the home, the school, and the church, let us prayerfully embrace the training of our children, as the greatest and most responsible duty that God has entrusted to us.

By this time you have all, no doubt, received the C.R. circular. But in case this has been overlooked, let me again remind you of the last paragraph. Would you kindly report all new enrollees to me? In the past years I have not received any reports. This does not give me much to report at our Circuit meetings, does it? So you see you, by doing your little bit, and I, reporting in turn to the District Secretary, are cogs in our big wheel, making it turn and function properly.

TOO BUSY.

You are too busy this morning,
In the maelstrom of family care,
The husband must rush to the office,
So there isn't a moment for prayer.

The children are sent to the school-room,
And the grind of the day then begins,
With no word from God to remember,
Nor the echoes of strengthening hymns.

What wonder the burdens seem heavy,
And the hours seem irksomely long!
What wonder that rash words are spoken
And life seems discordant and wrong.

Oh, pause for a little each morning
And again at the close of the day,
To talk to the Master who loves you,
Remember He taught us to pray.

—Mrs. Arthur Shelstad,
C.R. Roll Secretary, Moose Jaw Circuit.

A Little L.D.R. Information.

Our district has forty two societies on record. Of these only twenty five have sent in their triplicate cards. Because of this, the report on our giving to the L.D.R. projects for 1941 will be incomplete.

Shishmaref Mission, Alaska, \$83., Jewish Mission, Brooklyn, N. Y. \$44.33; Budget \$155.00; Three Foreign Mission Schools \$40.00.

Nineteen of the twenty five societies reported have pledged to the Centennial. These 25 societies used \$861.88 for local expenses.

Here are some things to continue remembering through 1942.

1. "I press towards the goal unto the prize of the high calling of God in Christ Jesus."
2. Pray, give, work, go.
3. Every L.D.R. meeting.
4. General Convention.
5. General projects:
 1. Shishmaref, Alaska.
 2. Two Jewish workers, Brooklyn, New York.
 3. Three Foreign Miss. schools.
 4. Budget and Centennial.
6. Our 4-way Stewardship Program:
 1. Worship Offering.
 2. Treasure Chests.
 3. Forget-me-nots.
 4. Individual Giving.
7. L.D.R. Fund.
8. Our Motto, "Forward with Christ." "Go ye."

Irene Rude.

The L. D. R.

Dear L.D.R.'s,

Greetings in His name!
Thank you for your letters concerning box work! I am glad to note that we are still going "Forward with Christ" in it too.

The needs for our Sunset Home at Bawlf in the way of dresser scarves, pillow cases, and other necessary articles, can be greatly helped by contributions from our locals.

The Red Cross, too, presents a most worthy cause. In letters from our missionary Miss Olga Guttormson, who is in Germany, we have been brought to a fuller realization of the great service rendered by that organization. The prisoners were at first almost wholly dependent upon the comforts received from the Red Cross. One letter included a plea that we remember its needs, considering its contributions to alleviate the suffering due to the present crisis. Telegrams from the headquarters at Toronto have informed us that parcels are sent regularly to prisoners, which include missionaries. Money donations sent to headquarters would assist this work. The Red Cross has, as well, other suggestions as to how we may help in their war work of supplying the needs of refugees and soldiers. As L.D.R.'s we can do considerable. In closing, just another version of the legend of our L.D.R. flower, The-Forget-Me-Not.

A little flower raised its head,
And looked to Thee, its Lord;
It humbly lost itself, and said,
"Forgive, I so adored
Thy wondrous Self, Thy walking here,

Alas, I do but fear,
I have forgot a word to me,

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new"

(2 Cor. 5:17).

The apostle declares that a person who is in Christ has traded away certain old things for new things.

When school boys swap knives they endeavor to make a good trade. That one is successful who gains by the transaction. So it is in the spiritual realm. When a person gives away old things in exchange for the new things of Christ, he makes a good trade if he gains thereby.

Does that person gain or lose who makes that exchange? To answer this question let us compare the old and the new.

The person outside of Christ has his own unrighteousness; the person in Christ has the righteousness of God, for Christ was made to be sin for him.

The former is under condemnation, for the wrath of God abides on him; to the latter there is no condemnation, but rather he is a joint-heir with Christ of all the riches of God.

The former is the slave of sin and of Satan; the latter can walk in the glorious liberty of the sons of God.

The former must seek his joy in the things of this world, whose pleasures are for only a season; the latter is entitled to fulness of joy in fellowship with the Triune God.

The former has an uneasy and troubled conscience; the latter can claim the peace of God that passes understanding.

The former contemplates death with dread, and well he might, for to him to die is eternal loss; the latter faces death unafraid, for since to him to live in Christ, to die is eternal gain.

There are a few of the comparisons between the old and the new. Could any person in his right senses have difficulty in determining which is the better? Why then do so many prefer the old to the new? Scripture answers that Satan has blinded the minds of the unbelieving.

Are you in possession of the riches of God in Christ? Then praise and serve Him. Are you one of Satan's puppets, yet satisfied with his counterfeit riches? Then seek the Lord while He may be found.

Southern Alberta Circuit Rally Day

The Southern Alberta Circuit Lutheran League is holding their annual Rally Day in Trinity Lutheran Church, Calgary, on May 16 and 17, starting on Saturday evening 8. P. M. The theme is "Christ In Every Crisis."

Dagny Fjordbotten, Sec'y.

Bible Camp and Convention Dates

Moose Jaw Circuit Bible Camp, June 29—July 5.

Christopher Lake Bible Camp, June 29—July 12.

Southern Alberta Circuit Bible Camp, July 2—10.

Swift Current Bible Camp, July 4—12.

C.L.B.I. Bible Camp, July 13—26.

District YPLL Convention, Saskatoon, July 16—19.

Saskatoon Circuit Bible Camp, June 29—July 5 (tentative).

International Luther League Day

April 26 is the Sunday designated this year as International Luther League Day. It is suggested that on that day every local league, whether through a special program or through a part in the regular services of the congregation, emphasize the work of the international organization. Now is the time to begin to make plans in your league for its observance.

The name I once did hear."

More like that flower may we be,
Lost in thought of God alone;
So mindful of His grace and beauty,
That self is lost and gone.

I Cor. 13:13.

Yours in Christ, Jenet Ivesdal.

Choral Union Reminder

Luther Leaguers, have you sent for those songs you're going to use at the District Convention's Choral Union concert? If you haven't, turn back to that second February issue of The Shepherd, find Aurora's announcement, and send for the songs. It will not be too soon to start practising.

If your choir cannot use the songs, get them and practise individually or in small groups. Let's practise the parts so that we know them when we come to Convention. Then our director, Mr. Mossing, can give more attention to other things.

Come and join in those truly great hymns of our church. "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely." Ps. 147:1.

Erik Haave,
Pres. of Choral Union.

P. T. M.

What is the purpose of the Pocket Testament Movement?

A. For those who are Christians, that they may make the Bible a constant daily companion and guide — always at hand to be read, and especially to be used in winning others to Christ.

B. For those not yet Christians, that they may become acquainted with God's own revelation of Himself and His plan of salvation for this life and the next and may be led to accept Christ.

Of the many different plans for reading our Bibles we ought to select one to follow consistently for some time. After using one plan we may want to change to another. But whatever the plan we use, let us have constantly before us the aim to find the great truths in God's Book which can be of personal value.

Moody in one of his anecdotes gives an illustration which is this connection: "Imagine," says Moody, "that I am walking back and forth over a certain piece of ground. Someone sees me and says to me, 'What are you looking for? have you lost something?' I reply, 'No, I haven't lost anything; I'm not looking for anything in particular'. The person would likely walk away thinking me to be very foolish. But if I said, 'Yes, I have lost a dollar' then immediately the friend would help me find it.

When we claim Christ's promise, "Seek and ye shall find," and ask the Guidance of the Holy Spirit, then things will happen for us that could not take place otherwise.

When we read our Bibles let us do so with the attitude which asks: What does God have for me here today? As one writer suggests, let a passage of Scripture suggest thanksgiving, praise, confession, petition and intercession.

PTM members and others, too, let us use The Book prayerfully, daily.
Erick Haave.

"THE SEVEN WORDS"

1. The Word of Forgiveness.
"Father, forgive them; for they know not what they do" (Luke 23:34).
2. The Word of Salvation.
"Verily I say unto thee, Today shalt thou be with me in Paradise" (Luke 23:43).
3. The Word of Provision.
"Behold, thy mother!" (John 19:27).
4. The Word of Distress.
"My God, my God, why hast thou forsaken me?" (Mark 15:34).
5. The Word of Need.
"I thirst" (John 19:28).
6. The Word of Victory.
"It is finished!" (John 19:30).
7. The Word of Trust.
"Father, into thy hands I commend my spirit" (Luke 23:46).

If we do not abide in Him, it is not that we bear less fruit or inferior fruit, but apart from Him we can do nothing. It is either fruit—good, much, and abiding, in which God is greatly glorified and man greatly benefited—or, no fruit at all.

—J. Hudson Taylor.